

TALMAGE'S SERMON.

HE TALKS TO THE GATHERING CONGRESSMEN.

He Is Sure that Divinity Is on Our Side, and that the Church Will Purify Politics and Protect the Ballot Box in the End.

God and the Nation.

Many of the members were present at the delivery in Washington of his last Sunday's sermon. Dr. Talmage took a most appropriate theme, showing that in all their work they might realize that God has always been on the side of this nation. Text, II. Kings vi, 17. "And the Lord opened the eyes of the young man, and he saw, and behold, the mountain was full of horses and chariots of fire round about Elisha."

The American Congress is assembling. Arriving or already arrived are the representatives of all sections of this beloved land. Let us welcome them with prayers and benedictions. A nobler group of men never entered Washington than those who will to-morrow take their places in the Senate chamber and the House of Representatives. Whether they come alone or leave their families at the homestead far away, may the blessing of the Eternal God be upon them! We invite them to our churches, and together, they in political spheres and we in religious circles, will give the coming months to consideration of the best interests of this country, which God has blessed so much in the past that I propose to show you and show them, so far as I may now reach their ear or to-morrow their eye through the printing press, that God will be with them to help them as in the text he filled the mountains with help for Elisha.

As it cost England many regiments and \$2,000,000 a year to keep the safety of the trade routes open at St. Helena, so the King of Syria sends out a whole army to capture one minister of religion—perhaps 50,000 men to take Elisha. During the night the army of Syrians came around the village of Dothan, where the prophet was staying. At early daybreak the messenger of Elisha rushed in and said: "What shall we do? There is a whole army come to destroy you! We must die! We must die!" But Elisha was not scared a bit, for he looked up and saw the mountains all around full of supernatural forces, and he knew that if there were 50,000 Syrians against him there were 500,000 angels for him, and in answer to the prophet's prayer in behalf of the afflicted minister of religion, the young man saw it, too. Horses of fire harnessed to chariots of fire, and drivers of fire pulling reins of fire on bits of fire, and warriors of fire with brandished swords of fire, and the brilliance of that morning sunrise was eclipsed by the gliding splendor of the celestial cavalcade. "And the Lord opened the eyes of the young man, and he saw, and behold, the mountain was full of horses and chariots of fire round about Elisha." I speak of the upper forces of the text that are to fight on our side as a nation. If all the low levels are filled with armed threats, I have to tell you that the mountains of our hope and courage and faith are full of the horses and chariots of divine rescue.

The Divine Equipage.

You will notice that the divine equipage is always represented as a chariot of fire. Elisha and Isaiah and John, when they come to describe the divine equipage, always represent it as a wheeled, a harness, an unharnessed configuration. It is not a chariot like kings and conquerors of earth mount, but an organized and compressed fire. That means purity, justice, chastisement, deliverance through burning escapes. Chariot of rescue? Yes, but a chariot of fire. All our national discontents have been through scorching agencies and red disasters. Through tribulation the individual rises. Chariots of rescue, but chariots of fire. But how do I know that this divine equipage is on the side of our institutions? I know it by the history of the last 113 years. The American revolution started from the pen of John Hancock in Independence Hall, in 1776. The colonies, without ships, without ammunition, without guns, without trained warriors, without money, without prestige. On the other side, the mightiest nation of the earth, the largest armies, the grandest navies and the most distinguished commanders and resources inexhaustible, and nearly all nations ready to back them up in the fight. Nothing as against immensity.

The cause of the American colonies, which started at zero, dropped still lower through the quarrelling of the generals, and through the jealousies at small successes, and through the winters which surpassed all predecessors in depth of snow and horrors of congelation. Elisha surrounded by the whole Syrian army did not seem to be worse off than did the thirteen colonies encompassed and overshadowed by foreign assault. What decided the contest in our favor? The upper forces, the upper armies. The Green and White mountains of New England, the highlands along the Hudson, the mountains of Virginia, all the Appalachian ranges were full of reinforcements which the young man Washington saw by faith, and his men endured the frozen feet, and the gangrened wounds, and the exhausting hunger, and the long march, because "the Lord opened the eyes of the young man, and he saw, and behold, the mountain was full of horses and chariots of fire round about Elisha." Washington himself was a miracle. What Joshua was in sacred history the first American President was in secular history. A thousand others men excelled him in different things, but he excelled them all in roundness and completeness of character. The world never saw his like, and probably never will see his like again, because there probably never will be another such exigency. He was let down a divine interposition. He was from God direct.

God's Chariot to the Rescue.

I do not know how many can read the history of those times without admitting the contest was decided by the upper forces. Then, in 1861, when our civil war opened, many at the North and at the South pronounced it national suicide. It was not courage against cowardice; it was not wealth against poverty; it was not heroism against heroism; it was the resources of many generations against the resources of generations; it was the prayer of the North against the prayer of the South; it was one-half of the nation in armed wrath meeting the other half of the nation in armed indignation. What could come but extermination?

At the opening of the war the commander-in-chief of the United States forces was a man who had been great in battle, but old age had come, with many infirmities, and he had a right to quietude.

He could not mount a horse, and he rode on the battlefield in a carriage, asking the driver not to jolt it too much. During the most of the four years of the contest on the Southern side was a man in middle life, who in his veins the blood of many generations of warriors, himself one of the heroes of "Chancellorsville" and "Cerro Gordo," Contreras and Chapultepec. As the years passed on and the scroll of carnage unrolled there came out from both sides a heroism, and a strength, and a determination that the world had never seen marshaled. And what but extermination could come when Philip Sheridan and Stonewall Jackson met, and Nathaniel Lyon and Sidney Johnston rode in from North and South, and Grant and Lee, the two thunderbolts of battle, clashed? Yet we are a nation, and yet we are at peace. Earthly courage did not decide the conflict. The upper forces of the text—they tell us there was a battle fought above the clouds on Lookout Mountain, but there was something higher than that.

Again, the horses and chariots of God came to the rescue of this nation in 1876, at the close of a Presidential election famous for ferocity. A darker cloud yet settled down upon this nation. The result of the election was in dispute, and revolution, not between two or three sections, but revolution in every town and village and city of the United States, seemed imminent. The prospect was that New York would throttle New York, and New Orleans would grip New Orleans, and Boston Boston, and Savannah Savannah, and Washington Washington. Some said Mr. Tilden was elected, others said Mr. Hayes was elected, and how near we came to universal massacre some of us guessed, but God only knows. I ascribe our escape not to the honesty and righteousness of infuriated politicians, but I ascribe it to the upper forces of the text.

God the Friend of the Nation.

Chariots of mercy rolled in, and though the wheels were not heard, and the flash was not seen, yet all through the mountains of the north, and the south, and the east, and the west, though the hoofs did not clatter, the cavalry of God galloped by. I tell you God is the friend of this nation. In the awful excitement at the massacre of Lincoln, when there was a prospect that a greater slaughter would come upon this nation, God hushed the tempest. In the awful excitement at the time of Garfield's assassination God put his foot on the neck of the assassin. To prove God is on the side of this nation I argue from the last eight or nine great national harvests, and from the national health of the last quarter of a century, epidemics very exceptional, and from the great revivals of religion, and from the spreading of the church of God, and from the continent blossoming with asylums and reformatory institutions, and from an Edenization which promises that this whole land is to be a paradise, where God shall walk.

God will save this nation through an aroused moral sentiment. There has never been so much discussion of morals and immorals. Men, whether or not they acknowledge what is right, have to think what is right. We have men who have had their hands in the public treasury the most of their lifetime, stealing all they could lay their hands on, discarding eloquently about dishonesty in public servants, and men with two or three families of their own preaching eloquently about the beauties of the seventh commandment. The question of sobriety and drunkenness is thrust in the face of this nation as never before and takes a part in our political contests. The question of national sobriety is going to be respectfully and deferentially heard at the bar of every legislature, and every house of representatives, and every State senate, and an omnipotent voice will ring down the sky and across this land and back again, saying to these rising tides of drunkenness which threaten to overwhelm home and church and nation, "Thus far shalt thou come, but no farther, and here shall thy proud waves be staid."

I have not in my mind a shadow of disheartenment as large as the shadow of a house fly's wing. My faith is in the upper forces, the upper armies of the text. God is not dead. The church is not unweakened. If you would only pray more and wash your eyes in the cool, bright water fresh from the well of Christian reform, it would be said of you, as of this one of the text, "The Lord opened the eyes of the young man, and he saw, and behold, the mountain was full of horses and chariots of fire round about Elisha."

Politics Needs Religion.

Have you any doubt about the need of the Christian religion to purify and make decent American politics? At every yearly or quadrennial election we have in this country great manufacturing—manufactures of lies—and they are run day and night, and they turn out half a dozen a day, all equipped and ready for full sailing. Large lies and small lies. Lies private, and lies public, and lies prudent, lies cut bias, and lies cut diagonal, long limbed lies and lies with double back action; lies complimentary, and lies defamatory; lies that some people believe, and lies that all the people believe, and lies that nobody believes; lies with lumps like camels, and scales like crocodiles, and necks as long as storks, and feet as swift as an antelope, and stings like adders; lies raw and scallied and panned and stewed; crawling lies, and jumping lies, and soaring lies; lies with attachment screws and rufflers and braiders and ready wound bobkins; lies by Christian people who never lie except during elections, and lies by people who always lie, but beat themselves in a Presidential campaign.

I confess I am ashamed to have a foreigner visit this country in such times. I should think he would stand dazed, his hand on his pocketbook, and dare not go out nights. What will the hundreds of thousands of foreigners who come here to live think of us? What a disgust they must have for the land of their adoption! The only good thing about it is that many of them cannot understand the English language. But I suppose the German and Italian and Swedish and French papers translate it all and peddle out the infernal stuff to the subscribers.

Nothing but Christianity will ever stop such a flood of indecency. The Christian religion will speak after awhile. The billingsgate and low scandal through which we wade every year of every four years must be rebuked by that religion which speaks from its two great mountains—from the one mountain intoning the command, "Thou shalt not bear false witness against thy neighbor," and from the other mountain, making plea for kindness and blessing rather than cursing. Yet we are going to have a national religion. There are two kinds of national religion. The one is supported by the State and is a matter of human politics, and it has great patronage, and under it men will struggle for prominence without reference to qualifications, and its archbishop is supported by a salary of \$75,000 a year, and there are great cathedrals, with all the machinery of music and canonicals, and room for 1,000 people, yet an audience of fifty people, or twenty people, or ten or two. We want no such religion as that, no such national religion, but we want this kind of national religion—the vast majority of the people converted, and evangelized—and then they will manage the secular as well as the religious.

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Church Will Rule the Ballot Box. Do you say that this is impracticable? No. The time is coming just as certainly as there is a God, and that this is his book, and that he has the strength and the honesty to fulfill his promises. One of the ancient emperors used to pride himself on performing that which his counselors said was impossible, and I have to tell you today that man's impossibilities are God's easies. "Hath he said, and shall he not do it? Hath he commanded, and will he not bring it to pass?" The Christian religion is coming to take possession of every ballot box, of every schoolhouse, of every home, of every valley, of every mountain, of every acre of our national domain. This nation, notwithstanding all the evil influences that are trying to destroy it, is going to live.

Never since, according to John Milton, when "satan was hurled headlong flaming from the ethereal skies in hideous ruin and combustion down," have the powers of darkness been so determined to win this continent as now. What a jewel it is—a jewel carved in relief, the cameo of this planet! On one side of us the Atlantic Ocean, dividing us from the worn-out governments of Europe. On the other side the Pacific Ocean, dividing us from the superlatives of Asia. On the north of us the Arctic Sea, which is the gymnasium in which the explorers and navigators develop their courage. A continent 10,500 miles long, 17,000,000 square miles, and all of it but about one-seventh capable of rich cultivation. One hundred millions of population on this continent of North and South America—100,000,000 and room for many hundred millions more. All flora and all fauna, all metals and all precious woods and all grains and all fruits. The Appalachian range the backbone and the rivers the ganglia carrying life all through and out to the extremities. Islands of verdure the narrow waist of a giant continent all to be under one government and all free and all Christian and the scene of Christ's personal reign on earth if according to the expectation of many good people he shall at last set up his throne in this world. Who shall have this hemisphere—Christ or satan? Who shall have the shore of her inland seas, the silver of her Nevada, the gold of her Colorado, the telescopes of her observatories, the brain of her universities, the wheat of her prairies, the rice of her savannas, the two great ocean beaches, the one reaching from Bahia's Bay to Tierra del Fuego, and the other from Bering Strait to Cape Horn, and all the moral and temporal and spiritual and everlasting interests of a population far beyond all human computation? Who shall have the hemisphere? You and I will decide that, or help to decide it, by conscientious vote, by earnest prayer, by maintenance of Christian institutions, by support of great philanthropies, by putting body, mind and soul on the right side of all moral, religious and national movements.

When the Trump Sounds.

Ah, it will not be long before it will not make any difference to you or to me what becomes of this continent so far as earthly comfort is concerned. All we will want of it will be 7 feet by 3, and that will take in the largest, and there will be room and to spare. That is all of this country we will need very soon—the youngest of us all. But we have an anxiety about the welfare and the happiness of the generations that are coming on, and it will be a grand thing if, when the archangel's trumpet sounds, we find that our sepulcher, like the one of Joseph of Arimathea provided for Christ, is in the midst of a garden.

Have you faith in prayers for national welfare? After all the chariots have been unweeled, and after all the war chargers have been crippled, the chariots which Elisha saw in the text, the chariots of light will roll on in triumph, followed by all the armies of heaven on white horses. God could do it without us, but he will not. The weakest of us, the faintest of us, the smallest brained of us, shall have a part in the triumph. We may not have our name, like the name of Sostratus, cut in imperishable rock and conspicuous for centuries, but we shall be remembered in a better place than that, even in the heart of him who came to redeem us and redeem the world, and our names will be seen close to the signature of his wound, for, as to-day he throws out his arms to us, he says, "Behold, I have given thee on the palms of my hand." By the mightiest of all agencies, the potency of prayer, I beg you seek our national welfare.

Some time ago there were 4,000,000 letters in the dead letter postoffice in this city—letters that lost their way—but not one prayer ever directed to the heart of God miscarried. The way is all clear for the ascent of your supplication heavenward in behalf of this nation. Before the postal communication was so easy, and long ago, on a rock 100 feet high, on the coast of England, there was a barrel fastened to a post, and in great letters on the side of the rock, so it could be seen far out at sea, were the words, "Postoffice," and when ships came by, a boat put out to take and fetch letters. And so scattered were those deposits of affection in that barrel that no lock was ever put upon that barrel, although it contained messages for America and Europe and Asia and Africa, and all the islands of the sea. Many a storm-tossed sailor, homesick, got messages of kindness by that rock, and many a homestead heard good news from a boy long gone. Would that all the heights of our national prosperity were in interchange of sympathies—prayers going up meeting blessings coming down. Postal celestial, not by a storm struck rock on a wintry coast, but by the Rock of Ages.

Morality.

"The teaching of morality, though it is impressive, can hardly be recovered after having been abandoned for a long time. Nay, we may rather venture to say that when a person gets corrupted the doctrines of morality expire altogether. Whereas doctrines of religion can never be extinguished to those who once adhered to its teaching. The ten commandments being given by the Supreme Power are so deeply implanted in the heart of man that they can hardly be forgotten. On the contrary, they stir up and remind the wrongdoer of his misdeeds, so that sooner or later he repents and turns to do good to the credit of himself."—Lewis P. Hirsch.

A lobster's skin when shedding splits down the back and comes off in two equal parts. The tail slips out of the shell like a finger out of a glove.

NOTES ON EDUCATION.

MATTERS OF INTEREST TO PUPIL AND TEACHER.

Principles and Regulations for Governing the School—What to Do with Dull Pupils—Brutal Class Fights in the Colleges—Educational Notes.

Rules and Regulations.

System in school management is a necessity, and a few general regulations may be demanded to preserve system and make the school machinery work smoothly and without friction. The following principles are important: 1. Few rules should be made. All rules with penalties attached are to be avoided as much as possible. They are dangerous, and often suggest an offense to the pupil which otherwise would probably never have been thought of. The more rules the more difficult is the work of governing, for under the rule system every infraction must necessarily be noticed and the proper punishment be inflicted.

2. The teacher should seldom refer to the rules. It is sufficient to have the rules known in order that the teacher may have something to resort to in justification of administering punishment at times; but the rule governing the case should not be mentioned except when it is broken. To refer constantly to the school rules is simply to set your pupils to thinking about them and to place temptation before them.

3. Rules should be reasonable. School rules should be such as commend themselves to the sound judgment of all. The influence of public sentiment is strong, and if the teacher's rules be such as to win the favorable consideration of both pupils and patrons, he need have little fear that there will be any difficulty in enforcing them. On the other hand, unwise or unnecessary rules tend to create and foment the pupils and produce discord and disorder rather than prevent them.

4. Rules should be general in their character. School rules must be general in their application. Special cases can usually be met by special treatment, but in general the rules should be made to apply to all. There may, of course, be individual cases in which the rule should be subject to exceptions, as where the enforcement would be productive of great harm to a nervous or a deformed child. Rules should be general also in their specifications, not pointing out individual offenses and attaching specific penalties except where specially demanded.

5. Rules should aim at securing the greatest good. They are not to be made for the convenience and comfort of the teacher, but to protect the rights of the pupils and preserve the order and harmony of the school as a whole. Their aim should be to secure the greatest good to the greatest number. Such rules will commend themselves and secure compliance to their requirements, because they are reasonable and wise.

6. Special rules should be adopted only when they become necessary. The teacher who draws up his rules and regulations in advance will find quite as much trouble in attempting to enforce them as he experiences in controlling and directing the school. Indeed, the fewer rules one attempts to enforce the more successful will be his discipline. Pupils soon learn to recognize the fact that the teacher is willing to trust them and has confidence in them, but when they find themselves hedged in on every side by specific rules the natural questions which arise are not, "Is this right?" Will the teacher approve of it? but rather, "Is this prohibited?" Is there any rule forbidding it? The teacher is entirely safe in going into school without a single rule, and informing his pupils that he has faith in them that they will try to do what they believe to be right. Each needed rule may then be made when the necessity for it arises.

7. Rules should be such as can be enforced. Such rules as are merely ornamental, and such as are placed in the lists merely to frighten pupils are not only unwise, but also absurd. Among rules of this character may be mentioned all such as affix corporal punishment as a penalty where ability to enforce the rule or administer the punishment depends altogether on the physical development and courage of the teacher. To permit rules to remain on the list without attempting to enforce them or punish when the rules are disobeyed is worse than to have no rules at all.

8. Rules should not be inflexible. No rules are so mischievous and absurd as those which measure out certain punishments for particular offenses, without taking into consideration the motive or the circumstances which may have led to breaking the rule. Thus, a rule which prohibits all whispering, without inquiring into the motive which caused the violation of the rule, is both unwise and unjust. It recognizes no distinction between innocent infringement of a rule and a willful disobedience. The teacher who insists upon inflexible rules, or rather inflexible punishments for the violation of rules, will frequently find himself placed in the unpleasant dilemma of being compelled to administer punishment when he knows himself to be doing wrong or permit a violation of his rules to go unpunished.

9. The pupil should be permitted to assist in adopting the rules. It is a good plan when a rule becomes necessary to give the pupils a voice in its adoption. They will rarely abuse the rule, and when once the rule is adopted they recognize it as a law of their own making. Their obedience to such rules also becomes more cheerful. The teacher should, of course, explain to them the necessity for the rule, and lead them to vote for its adoption as a matter of choice. Should there be a few pupils who seem inclined to vote against it, a call of the roll and a vote by yes or no as each name is called will usually bring them to the side of the majority.

usually bring them to the side of the majority.

10. The teacher should not be severe in punishing a violation of the rules. He should always inquire narrowly into the motive. The child's physical and mental organization should be well considered. The teacher should assure himself that the offense is not the result of some taunt or some physical infirmity; also, that it was willful, and not the result of accident or thoughtlessness. Teacher, see to it that you are cool. Look to all these points; be reasonable and just, and in a majority of cases you will find no necessity for the infliction of punishment.

Suggestions.

1. In making or enforcing rules look back to your own childhood; recall your own experiences, your impulses. Put yourself in the place of the child to be governed, then act.

2. Regard all pupils as trustworthy until you find them otherwise. Children rarely forgive a teacher who suspects them of wrong when they are innocent.

3. Encourage them to be truthful by reducing penalties as far as possible when they make a full and free confession.

4. Common sense and the ability to judge the guilt or innocence of a pupil is a requisite in successful government.

5. Allow pupils the largest liberty consistent with their welfare and the welfare of the school, and when restrictions are placed on them explain the necessity for such restriction.

6. Do not attempt to compel pupils to inform on one another under threats of punishment. Rather let your own trust govern in the detection of an offense.

7. Explain to your pupils the necessity of proper deportment and prompt obedience.

8. Do your own governing as far as possible; it weakens your authority to call upon the superintendent or the members of the School Board for assistance.

9. Give no unnecessary commands.

10. Make only such rules as you are willing to enforce.—Hunt's School Management.

Class Fights.

When one reads items of news about college rushes, class fights and the like he begins to lose faith in these higher institutions and wonders how it is possible for boys in a college to grow manly and prepare for citizenship. Is the conduct in which they indulge the evidence of conceit which one may hope will exhaust itself by the close of the young man's school career? When one reads the following item with reference to a Western university his faith in the value of a college education weakens: "The university is in a state of miniature war. On Thursday night the seniors held a meeting at the residence of the president, whose son is a senior, and members of the under classes attempted to break it up. A senior was caught on the lawn and bound with the president's clothesline and was being dragged away when his chains came to his rescue. A pitched battle followed, in which students were knocked down, but the seniors finally succeeded in dragging Carpenter into the house, where the doors were barred and the attacking party kept out. The next morning the seniors appeared in glass with pieces of rope tied in the buttonholes of their coats as trophies of their victory, and an attempt was made by the members of the under classes to divest them of the offensive badges. A scuffle followed during the first hour, but the men were finally separated. As the seniors came down stairs at 10 o'clock they were met by a determined force, and the fight was renewed in an effort on one side to get the pieces of rope and to retain them on the other. Members of the faculty rushed to the scene to separate the combatants. It was half an hour before order was restored. Several students on both sides were badly bruised in the row."

A scrimmage like that in a family would properly bring into use the mother's slipper or, better still, a well-seasoned rawhide. But what can be done with young men, aged from 17 to 21 years, who will make fools of themselves in an institution where they are supposed to get wisdom, but seemingly without getting understanding?

Written Exercise.

Fill these blanks with "sit," "sat," "sitting," "set" or "setting":

1. — the doll in the chair.
2. A fair little girl — under a tree.
3. The maid is — the table.
4. The table was — early-to-night.
5. There's a merry brown thrush — up in a tree.
6. Pussy, — beside the fire.
7. The gardener has — the trees in a row.
8. How long has the bird — on her eggs?
9. Do not — the pitcher so near the edge of the table.

Educational Notes.

Brooklyn has 11,884 more pupils than a year ago.

A law requiring physical training to be taught in the public schools has been passed in Maryland.

It is now a penitentiary offense in Florida to teach white and colored children in the same school.

San Francisco has 24,085 boys, and 34,516 girls, besides 1,405 Chinese and colored on the census roll of 1895.

After seven years of faithful work Professor E. E. Barnard has severed his connection with the Lick Observatory, and assumed a position at the great Yerkes Observatory.

Statistics recently compiled show that in the United States the negro race has 370 colleges and schools of higher education, in which 616 teachers out of 1,175 are colored; 23,866 teachers and 1,409,477 students in the common schools; 206 newspapers and 47 magazines; 250 lawyers, and nearly that number of physicians; an aggregate wealth estimated at \$263,000,000; and a degree of ability and industry sufficient to have produced last year 3,000,000 pounds of cotton and \$150,000,000 worth of cereals.

SWINDLING UNCLE SAM.

Unscrupulous Men Make Money by Sweating Gold Coin.

It has long been known that the most desperate counterfeiting rangers in America have for years flourished and grown rich out of their unlawful vocation in the mountain fastnesses of the Pacific coast, and it came to light a few days ago that a gigantic scheme for defrauding the government by "sweating" gold coins has flourished without interruption in San Francisco for nearly seven years.

These revelations came to light by the recent conviction of Davis C. Burke, a learned old man, who, with his wife, has continuously conducted an ingenious laboratory at his humble home in a tenement quarter of the city. The aged criminal has just been sent to prison for eighteen months for his crime. His method of operating was adroit and successful. It is estimated that he made many thousands of dollars out of his secret operations, during which he extracted about 5 per cent of the value of every gold coin that passed through his laboratory. It is also probable that he handled about \$500 worth of gold coin daily.

When secret service agents raided his place they found several large bottles filled with fine gold which had been taken from the coins by what is known as the cyanide-electro process, which consists of bathing the coins in a solution of the proper strength of cyanide of potassium with the electric current carefully adjusted. Burke was cunning enough to know just how to time the bathing of the coins, and as a result he extracted about twenty grains of gold from each \$20 piece and gold in the same ratio from smaller coins. The gold thus freed by the process passed through the solution and attached itself to the positive pole of the battery, clinging there so that it could readily be scraped off into a bottle and afterward treated by the ordinary smelting process and run into fine bars. So subtle was the process by which he sweated the coins that no human eye could detect any difference between the appearance of the spurious and the genuine, and it was only by placing the sweated pieces on delicate scales at the sub-treasury that the shortage was detected. To restore the gold to its original color the criminal chemist overcame the reddish appearance made by the chemicals by polishing the pieces with a fine revolving brush, treated with the finest emery flour. It has been discovered that Burke and his wife have, during the last six years, sold many thousands of dollars' worth of gold in the form of fine bars to local smelting companies. They were also cunning enough to add a small percentage of base metal—such as copper or lead—to every "run" so as not to excite the suspicions of the companies they dealt with by reason of the unusual fineness of the material offered for sale.—New York World.

Remedy for Insomnia.

"Don't," begs a physician, "try to go to sleep with cold feet. You may succeed. But it is an unnecessary waste of effort. Hot water bags are now so cheap, that every bedroom in the house may be supplied with one, or one of the little Japanese hot boxes, which are even more convenient, since they do not have to depend upon the boiler supply. More discomfort is had and more colds, that might never have developed, are contracted in this way than in any other."

The remedy prescribed by a famous German physician for insomnia is on this principle: Wring out till not a drop drips a pair of white cotton stockings in cold water, put them on as wet as they will still be, and draw over them a pair of dry woolen ones. Let the cotton stockings be larger than those usually worn, and the woolen ones, of course, still bigger. Hand-knitted woolen, or the thick ones sold at the athletic goods shops, are the best in use, and the result of this steaming process, so far from being in any way harmful, as might be feared, is said to be magical in its relief and agreeable sensations.

Modern Jerusalem.

Flour milling has become an important industry in Jerusalem. The product is disposed of entirely for inland consumption, none being exported. During 1894 between 20,000 and 30,000 sacks of 191 pounds each were produced. The wheat is obtained from the Jordan valley and Samaria. There are also in Jerusalem eleven mills driven by horse power. In Jaffa are ten steam mills, but only a very small quantity of flour is imported into Palestine, and that only of the finest sort. The restoration and upbuilding of Jerusalem will be done on strictly business principles.

A Beginner Undenially.

Johnny Spratts—Take me word for it, dat boy in de general electric office is a greenhorn in de biz. He's never bin an office boy before.

Willie Cool—I don't see why dat is. He told me dat dis was his fust place.

Johnny Spratts—Aw, get out; why, he doesn't know how to inhale a cig.—New York World.

Mater at Spirits.

Medium (who is giving a private seance, in sepulchral tones)—The spirits are about us — (sharp rat-tat heard in direction of door; shiver runs through audience and —)

The New Servant—Please, ma'am, am I to cook all those sausages for supper?—Fall Mail Budget.

Condon't Stand It.

"How do you stand on this here money question, major?"

"I don't stand at all, sir! Money's so scarce that when I strike a dollar it just feels me over!"—Atlanta Constitution.